JOURNAL

OF

INDIAN MEDICINE

Vol I. No. 4.
April, 1948.

cription Rs. 3/- per annum.

Single Copy Re. 1/-.

WHEN YOUR CHILD'S DIGESTIVE FUNCTION SEEMS
IMPAIRED

Be on the lookout. Something might be wrong with its Liver—possibly an enlarged condition.

RECOGNISE THESE SYMPTOMS EARLY

Occasional rise in temperature, constipation or diarrhoea or vomiting, loss of appetite, abdominal distension, general dullness and peevishness.

PROMPT ATTENTION SAVES

At the first signs of trouble, give JAMMI'S LIVERCURE. It saves anxiety, trouble and expense and will remove the risk of the case getting too far advanced.

JAMMI'S LIVER CURE

For Infantile Liver and Spleen Enlargements

Sold Everywhere

CONSULT:

JAMMI VENKATARAMANAYYA & SONS

Livercure Clinic & Office, Mylapore, Madras or
Big Street, Kumbakonam or Teppakulam, Trichinopoly, or
Arcot Srinivasachary St, Bangalore City

When replying to the advertisers please mention that you have seen the advertisement in Journal of Indian Medicine.

AMUDHAKALASAM SIDDHA LITERARY RESEARCH CENTRE

THREE Gems

JEEVAMRUTHAM
D. GOPALACHARLU'S
JeeVamrutham
THE BEST NERVINE TONIC

JEEVAMRUTHAM

The ideal Nervine Tonic for the Convalescent and the Rundown.

Aruna
UTERINE TONIC

ARUNA.....

An Unfailing Remedy for Women's Uterine Troubles.

D. GOPALACHARLU'S
BALA PRASA
BALA PRASA
AN IDEAL TONIC FOR CHILDREN

BALA PRASA

A Pleasant & Palatable Tonic for Children.

PANDIT D. GOPALACHARLU'S

AYURVEDASRAMAM LTD. MADRAS 17

GENERAL NOTICE.

The Editors of "JOURNAL OF INDIAN MEDICINE" assume no responsibility for statements and opinions advanced by contributors to this Journal.

All Manuscripts should be legible and typewritten. The Editors reserve to themselves the right to accept or reject the whole or portions of the matter sent for publication. The rejected contributions are not returned to the authors, if postage is not prepaid.

Remittances for subscription, advertisement costs, and Editorial communications should be addressed to The Editor, Journal of Indian Medicine, "Nandakutti Building", Beasant Avenue, Adyar, Madras-20.

HIMALAYA STORES,
Greatest Exporters and Importers of Himalaya Products
P. O. OTTAPALAM, S. I. RLY.
SIGN OF

Telegrams :
"SILAJIT"
Price list FREE.

HIMALAYA MUSK
NEPAL SILAJIT
GOROCHANAM
PACHAKARPOORAM

HIMALAYA STORES ASD OTTAPALAM

Agencies .
NEPAL, BOMBAY,
CALCUTTA & MADRAS.

KASHMIR SAFFRON
BASRI PEARLS
WHITE AMBERGRIS
ASAFOETIDA ETC.

PURITY

Agents to :
NIRMAL GLASS WORKS LTD.,
OLAVAKOT (S. I. Rly.).

When replying to the advertisers please mention that you have seen the advertisement in Journal of Indian Medicine.

Journal of Indian Medicine.

Vol. I. APRIL, 1948. No. 4.

Edited by
Dr. Y. Kondal Rao
Dr. V. Narayanaswami Dr. V. Visvanathan
Dr. Y. Suryanarayana Rao Dr. Ahmed Hussain.

CONTENTS.

PAGE.

1. PRINCIPLES OF TRIDOSHA
   By Dr. V. Narayanaswami H. P. I. M. 1
2. SARASWATHI MAHAL AND ITS MEDICAL MANUSCRIPTS.
   By Dr. ~~T. P.~~ S. Venkatara[illegible] L. I. M. 7
3. STETHESCOPEPHOBIA OR PSENDOCHOREA
   By Dr. T. P. Rajagopalan L. I. M. 11
4. A STUDY OF ASTROLOGY, ASTRONOMY AND PALMISTRY IN RELATION TO AYURVEDA
   By Vaidya Bhushana Dr. T. L. Kantha Rao L.I.M. 13
5. PREPARATION OF AN AYURVEDIC Pharmacopoeia
   By Dr. Dwarakanath. 20
6. AN APPEAL 26
7. PATHOLOGY AND DIAGNOSIS OF UDARAM
   By Dr. V. K. Venkataswami M. B. B. S., F. I. M. 27
8. MODERN REMEDIES & AYURVEDIC MEDICINE 32
9. ZAHIR—Paichish(Dysentery) 33
10. LETTERS TO EDITOR 37
11. NEWS & NOTES. 40

Subscription :—Annual Rs. 3. Single copy Re. 1.
Quarterly Puplication.

Advertisement Rates :—Full Page Rs. 20 per insertion.
Half page Rs. 12 „
Cover Out-side Rs. 30 „
Cover In-side Rs. 25 „

THE ANDHRA PHARMACEUTICAL WORKS LTD. BEZWADA

R

A SEAL OF RELIABILITY

Principles of Tridosha

2

Pitta its Divisions and Functions

By

DR. V. NARAYANASWAMI, H. P. I. M.

(Continued from Vol. III.)

Pittam is the second dosa. It was mentioned previously that this is not as important as Vata, for this is able to act only in coujunctiou with vata. As vata is the prime mover of the nervous force in the body, pittam is responsible for the metabolic activity.

It not only generates the animal heat in the body but also continuously aids to keep the animal heat as long as the organism lives. This is possible by virtue of its bhautic formation; for pittam is formed by the Tejobhuta. The word pittam itself is formed from the root 'tapa' santape meaning 'burning'.

The primary place of pittam is pakvasaya, or where the food is digested. It is situated between amasaya and pakvasaya. Rakta (blood) and sveda (sweat) are its seats in the tissues.

षष्ठीपित्तधरा नाम या कला परिकीर्त्तिता ।
पक्कामशयमध्यस्थ ग्रहणी सा प्रकीर्तिता.

Sust. VI 40-168

The production of pittam also is only in this place. After the partly digested food comes from the amasaya and before it reaches pakvasaya on account of the vidagdhada that takes place a clear fluid is evolved there, and that is pittam.

परं तु पच्यमानस्य विदग्धस्याम्ल भावतः ।
आशयाच्च्यवमानस्य पित्तमच्छमुदीर्यते ॥

Chara VI 15-8

In this way from the food materials, the materials that are of identical gunas with pittam, replenish the dosa that is already existent there from the creation.

Pittam has the following attributes (gunas) Sasneham (oiliness) Tikshnam (penetrativeness) Ushnam (heat) Laghu (lightness) Visram (bad odour) Saram (mobility) and Dravam (fluidity).

It is responsible for the following normal functions in the body. Digestion, heat desire, hunger, thirst, lusture, cheerfulness, vision, intellect, courage and suppleness.

पक्त्यूष्माभिलाष क्षुत्पिपासा प्रभा प्रसाददर्शन मेधा
शौर्य मार्दवादिभिः पित्तम् ।

Ast Sang I-19

It should be noticed that the functions that are described above come both under physical and psycical categories. The dosha gets chayam or increase in its own place when attributes as tikshna, ushna, laghu etc., join with that of sita. The qualities mentioned are the qualities of Pitta and so naturally there should be the increase but the increase is

Principles of Tridosha

2

Pitta its Divisions and Functions

By

DR. V. NARAYANASWAMI, H. P. I. M.

(Continued from Vol. III.)

Pittam is the second dosa. It was mentioned previously that this is not as important as Vata, for this is able to act only in conjunction with vata. As vata is the prime mover of the nervous force in the body, pittam is responsible for the metabolic activity.

It not only generates the animal heat in the body but also continuously aids to keep the animal heat as long as the organism lives. This is possible by virtue of its bhautic formation; for pittam is formed by the Tejobhuta. The word pittam itself is formed from the root 'tapa' santape meaning 'burning'.

The primary place of pittam is pakvasaya, or where the food is digested. It is situated between amasaya and pakvasaya. Rakta (blood) and sveda (sweat) are its seats in the tissues.

षष्ठीपित्तधरा नाम या कला परिकीर्त्तिता ।
पक्वामशयमध्यस्थ ग्रहणी सा प्रकीर्तिता.

Sust. VI 40-168

The production of pittam also is only in this place. After the partly digested food comes from the amasaya and before it reaches pakvasaya on account of the vidagdhada that takes place a clear fluid is evolved there, and that is pittam.

परं तु पच्यमानस्य विदग्धस्याम्ल भावतः ।
आशयाच्च्यवमानस्य पित्तमच्छमुदीर्यते ॥

Chara VI 15-8

In this way from the food materials, the materials that are of identical gunas with pittam, replenish the dosa that is already existent there from the creation. Pittam has the following attributes (gunas) Sasneham (oiliness) Tikshnam (penetrativeness) Ushnam (heat) Laghu (lightness) Visram (bad odour) Saram (mobility) and Dravam (fluidity).

It is responsible for the following normal functions in the body. Digestion, heat desire, hunger, thirst, lusture, cheerfulness, vision, intellect, courage and suppleness.

पक्त्यूष्माभिलाष क्षुत्पिपासा प्रभा प्रसाददर्शन मेधा
शौर्य मार्दवादिभिः पित्तम् ।

Ast Sang I-19

It should be noticed that the functions that are described above come both under physical and psycical categories. The dosha gets chayam or increase in its own place when attributes as tikshna, ushna, laghu etc., join with that of sita. The qualities mentioned are the qualities of Pitta and so naturally there should be the increase but the increase is counteracted by the sita and so the dosa gets only chayam. If the same attributes join with ushna then the dosha gets prakopa or increases and spreads to other places, for there is an abnormal increase. These are the vitiations that are brought about by diets, etc, that would increase the pittam.

Pittam increases by the natural causes in Varsa Kala and becomes prakopa in Saratkala. It gets predominance in the middle third of the life, in the midday and midnight and during digestion. Pittam is aggravated by the following physical and mental causes in the body:—Anger, grief, fear, fatigue fasting, foods which are difficult to digest and as a consequence gets fermented (amlavipakam) foods that are pungent (katu) sour (amla) saline (lavana)tikshna (penetrating) heat making and light; unnatural sexual indulgence, exposure to the sun and heat, and use of substances that possess identical attributes (gunas) of pittam, like fish, alcoholic drinks etc.

When Pittam is in an aggravated condition it produces yellow colour of the skin, mucus membrane, urine and other excretions of the body. It produces langour and fatigue, weakening of the sense of the sense organs, displacement of ojas and desire in cold and cold producing things. It produces burning sensation, gives bitter, taste, causes excessive thirst and syncope (murcha). It produces less sleep. It makes a person meloncholic and irritable. When pittam is less than the normal the following signs and symptoms are produced. Immobility, cold, pain in irregular times and in various places, loss of appetite and digestion, roughness of the body, tremor, heaviness and paleness of the skin and mucus membranes.

Pittam is divided into five kinds namely Pachakam, Ranjakam, Alocakam Sadakam and Bharajakam. They are one and the same but according to the places they occupy and their functions they are divided into five kinds.

Pacakam is the most important among the five. It is placed between the ama and pakvasaya. Though it is made up of five bhutas there is excess of tejobhuta and consequently there is less of soma guna. As it is helped by vayu in its activities which is mainly digestion and producing combustion, it is generally called 'agni. It not only digests the food but also separates the nutrition from the digested food and leaves the dross. It is also the main source of heat to the other pittams in the body.

It is said that Vayu is always sukshma or subtle. But pittam is both subtle and (sthula) gross. Pachaka comes under the gross variety. The place in which it is situated is deudenum. There are two digestive juices at that place one is bile which is yellow and bitter-qualities of pittam and the pancreatic juice which is very virulent (tikshna) and hot (usna) which again are qualities of pittam. It is also common, that whenever bile is increased, to say that pittam is increased. When bile duct is obstructed, and consequently enters the circulation and the mucus membranes are tinted yellow, it is generally said that pittam has increased and caused jaundice or Kamala. From these it appears that bile and pittam are identical. It should be noted that it is not said the same. Along with bile if pancreatic juice also is combined perhaps it may be identical with pachaka pittam.

Ranjakam, as the name itself indicates is that which colours. It is also called rajaka. Its seat is liver and spleen

(Yakrit and pliha) It colours the rasa and causes to form raktam (blood). That is its main function. It is known from the modern medicine that not only in the formation of blood cells but also in the proper maintenance of blood and its constituents both liver and spleen play a prominent role. So there is nothing wrong to state that ranjaka which is produced in Yakrit and pleeha are responsible for the proper colouration of blood. Vagbhata mentions that amasaya is the seat of ranjaka pittam. It should be taken that liver and spleen are meant here as they come under the definition of amasaya namely the space above the unbilicus and below the mama. This is gross pitta.

Sadaka pittam is placed in the heart (Hridayam). Sadakam means that which accomplishes. So this pitta is said to accomplish acts that are to be done by mind and intellect. It is also the cause of enthusiasm. This pitta is of subtle form.

Alochaka pittam is placed in the eye and it is the cause for the perception of vision. The eye is termed as tejomaya or firy element. It is known that eye is not merely an anatomical organ performing a physiological function but much more than that. It is the organ that makes a person look intelligent or otherwise, angry or calm or for the matter of fact reflect any emotion that he may feel. The lusture and the brightness of the eye is due to the presence of this pittam there.

It is only Bhela who gives two kinds of alochaka pittam namely that which is in the eye (Cakshurvaisesika) and that which is responsible for the intellect (Buddhi vaisesika). The function of the first is very much as other authors describe but the function of the other is described as follows; It is situated in the middle of the eye brows (Sringatakasthana): It has the power to understand subtle things, remember past events. It tries to understand things that are difficult. When a child is born it is this buddhi vaisesika pittam which makes the child to desire for the breastmilk without any instruction. In short it is rosponsible for meditation, for thinking for replying etc.

(बुद्धिवैशेषिकस्वरूपम् ।)

बुद्धिवैशेषिको नाम यो भ्रुवोर्मध्ये शृङ्गाटकस्थः सुसूक्ष्यानर्थाना ध्यात्मकृतान् गृह्णाति, गृहीतं धारयति, धारितं प्रत्युदाहरति, अतीतं स्मरति, प्रत्युत्पन्नंकृत्वाऽनागतं प्रार्थयति, जातमात्रश्च पुनरनुपदिष्टस्वभावं मातु स्तस्य (न्य) मभिलषति, ध्यानि•प्रत्याहरि योजनाच्च बुद्धिवैशध्यमुत्पादयतीति ।

Bhela Samhi. Vima Page 81

The fifth variety is Bhrajakam. It is situated in the skin. The suppleness, the lusture and the shining are given to the skin by this pittam. It is also of the subtle form. There is a distinct difference in the appearance between the skin in living person and the skin in a dead person. The difference is brought upon by the presence of this pittam. The lusture of the hair is also due to this. From the very early times it is known that when a medicine is applied on the skin, it is absorbed. It is only on that basis that oil is rubbed, various unguents are put including the cosmotics they are digested by this Bhrajaka pittam and absorbed into the system.

त्वचि कान्तिकरं ज्ञेयं लेपाभ्यङ्गादिपाचकम् ।

Saraang Sam I 5-30

The above are the divisions of pittam. It would be seen from the actions enumerated above that in the body it is responsible for all the metabolic activities. It is responsible not only for the digestion of the food material in the stomach and intestines but also for the cellular changes. It is not only the generator of heat and radiance it is responsible for the maintenance of that heat and radiation in the body. In the cosmos as the sun's heat and radiation are responsible for the growth and well-being of all the things that exist, so also in the body pittam becomes responsible. Not only its influence on the physical side is great but also on the mental side. Valour, intellect, wisdom memory power are all attributed to proper action of pittam. It is because of these physical and mental qualities. it is always found difficult to correlate the doshas with analogous terms in modern medicine. Any way this could be said that as the case of Vata it is the nervous energy and force, in the case of pittam it is the cause of thermogenetic activity in the body.

The temperament of a person who has pittam in predominance is described as follows. He is a person who perspires much and emits bad odour. He is a person having loose limbs and his eyes, palms, feet nails and lips are red. He has early grey hair, wrinkles and bald-head. He eats much dislikes hot things and of moderate strength. He is highly intelligent, subtile, a good speaker in the assemblies. In dreams he finds lightning, fire, palasa and karnikara trees.

3

Kapa its divisions and functions.

The third principle is Kapa or Sleshma. The word is derived from the root 'Ashlish' to embrace. It means, it binds and covers. The action of Kapha also is the same. It gives to the body the shape and stamina. As its qualities are opposed to that of pitta and vata it maintains the equlibrium of the body by preventing the body from becoming very hot or very dry. So it may be said that it is responsible for the thermotaxic function in the body. It is also responsible for the moisture and the musilagenous secretions that bathes the tissues always. It is formed by parthiva and apya bhutas and the gunas of those bhutas are predominant.

The qualities of kapha are:—Viscidity, (snigdha) coldness (sita) heaviness (guru) dullness (manda) smoothness (slakshna) sliminess (mritsnam) and firmness (sthira).

The primary seat of kapha is amasaya. Its secondary places are throat, (kantha) head kloma, joints, among the dhattus rasa and medas and among the Indriyas the organs of taste and smell. In the body kapaha is produced in the amasaya from the food that is taken and every day it is replinished. In the first part of digestion though it consists of all the rasas there is a preponderance of madhura or sweet rasa and a foamy secretion is produced which is kapha.

अन्नस्य भुक्त मात्रस्य पड्रसस्य प्रपाकतः ।
मधुराख्यात्कफो भावात् फेन भाव उदीर्यते ॥

Cha. San. VI 15-7.

मधुर्यात् पिच्छिलत्वाच्च प्रक्लेदित्वात्तथैव च ।
आमशये संभवति श्लेष्मा मधुरशीतलः ॥

Sush Sam. I 21-13.

The normal general functions of kapha are the following. It gives the body oily smoothness and firmness. It is responsible for the smooth working of the joints and for their proper attachments. It gives the general build to the body, the strengh and the potency.

It is also responsible for the mental qualities as forbearance, courage and greedlessness.

Kapha has got chayavastha and Prakopavastha. When qualities like snigdha, guru, manda etc. the qualities of kapha combine with sita, then kapha increases in its own place. It should be-noted here that in the chayavastha kapha hardens and so is unable to go toother places. It can do so only when it melts and spreads out. So there is this difference between this dosha and the others. To cause increase in the other doshas the quanties of that dosha join with an opposite quality whereas in the case of Kapha the combination is of equal qualities (Samana guna). Prakopam happens when the qualities of kapha join with ushnam. Kapha gets its equalibrium when gunas as ruksham lagu etc. join with ushnam.

Due to natural causes kapha increases in the cold season (sisira ritu) and in spring (vasanta) on account of the sun's ray it melts and thus becomes prakopa. As it is responsible for the growth of the body it gets preponderance in the first third of life. It also increases in the first part of the day, and night and immediately after taking food.

When kapha is increased or is in an aggravated condition it does the following: weakness of digestion, heaviness, pallor, langour, blocking of the passages, syncope, laziness, excess of sleep dyspnoea, cough, salivation, palpitation and looseness of the various joints in the body.

If the dosa is in a decreased condition the following signs and symptoms are seen: Vertigo, dryness, burning sensation in the internal organs, thirst, a feeling of emptyness in the seats of Kapha namely stomach, chest, throat head and the joints, weakness, insomnia, palpitation and looseness of joints.

The following actions are produced:-

Prurities, hardness, heaviness, oiliness, dullness, sense of fullness, laziness, odema, exudation from various organs and sweet and saline taste.

It would be seen from the above list that kapha's main action is to give stability to the tissues and to bring on a sense of fullness to the body. It maintains the equalibrium and a sense of proportion. While it maintains its individuality in its action it has a restraining effect on the other two doshas. Just as the other two doshas, kapha also is divided into five kinds. They are avalambaka, kledaka, bodhaka, tarpaka and slesaka.

Avalambaka kapha is situated at the uras-chest. By its own inherent powers it supports the other seats of kapha by supplying moisture and other watery elements. It supports the heart by its own power and with the help of food rasa. It also supports the trika (junction of the sacrum and iliac bones, and junction of shoulder blades with humorous and clavicle). It is just possible that avalambaka kapha is the moisture that is found in the lung, in the pleural cavity and between the pericardiac membranes. The fluid in all these places gives stamina to these organs. These secretions in its healthy state gives great strength to the organs and in the unhealthy state is thrown out as phlegm. Avalambaka khapa is gross and occupy these spaces.

Kledaka is situated in the amasaya. By its liquidity it is able to break up the solid food and make it into smaller molecules so that digestion becomes easy. This may be compared to with muscilagenous substance that is secreted in the stomach along with the gastric secretion. This also is gross.

Bodhaka is situated in the tongue and is responsible for the recognition of various tastes. This is a subtle dosha. Tarpaka is also a subtle dosa and is situated in the head. Its function is to nourish and refresh all the sense organs that are situated in the head. The last is slesaka the kapha that is situated in the joints. This is gross. It helps to keep the various structures of the joint in position. It gives moisture to the joints and so prevents friction. This may perhaps be identified with the synovial fluid that is present in every joint. In Pathology, when samprapti (morbid changes) of amavata (Rheumatism) is described, it is said that ama or the toxic products reach the joints which are the seats of kapha. The condition described looks like synovities. So slesaka kapha can be identified with that of synovial fluid.

The person with kapha prakriti or temperament will have the following attributes. Kapha prakriti man will be white in appearance and will be properly built. He will have a desire for sweet things. He will be grateful to people who help him, will have fortitude and forbearance. He will be strong, slow in obtaining friends and would keep enemity for a long time. His eyes will be white, his voice masterly and powerful as that of a lion, and will have long luxuriant growth of hair. He will be an upright person having belief in dharma sastras and will follow the footsteps of greatmen. He is a person who has satva guna predominantly.

It may be seen from the foregoing pages that all the functions in the body mostly physical and to certain extent mental are performed by the dosas. All the bodily activities voluntary or involuntary are attributed to Vata. All the bodily changes where destruction is necessary is done by Pitta and all the constructive process which require shape and stamina are done by kapha. Excepting these what other activity is there in the body to require a separate heading ? That is why only Tridoshas are maintained. It should not be taken that these are separate entities staying in the body in different places. It is not so. Though they have a separateness and individuality they combine in their action to make the life go on, it is compared to the three pillars which support a structure. They conjointly pass through all the structures in the body so much so there would not be a pinpoint in the body where all the three dosas are not present. The maintenance of equalibrium of these three is health and the disturbance of these three is disease.

'Saraswathi Mahal and its Medical Manuscripts'

By

DR. S. VENKATARAJAN, L. I. M. (Regd.)

(Lecture delivered on the anniversary day of the Late H. H. Serfoji Maharajah of Tanjore on 26-10-47, in the Saraswathi Mahal)

Among the Maharattah kings who relued Tanjore, H. H. Serfoji Rajah. II. (1800-1832) occupies the foremost and celebrated place. His greatness is still represented to day by his collections of great cultural treasure which is handed to us in the name of Saraswathi Mahal. This temple of learning attained its zenith only during his life time. It may also be said that interest had been evinced by the Naick rulers) (1550. A.D.) as well as Maharattah rulers like Shahaji (1711. A.D.) and Thuljaji (1735. A.D.) Rajas. There are evidences to show that these kings had patronised learning considerably and several pandits of repute had been maintained by them.

During the time of Regunatha Naicka (1614-1630. A.D.) Govinda Dikshitha, Rajachoodamani Dikshita, Venkatamakhi, Kumarathathachariar, and Baskara Dikshita were some among the poets. The following viz., Sangithasudanidhi, Varthikabaranam, Chathurdandiprakasika, Rathnakeda vijayam, Athmapareeksha are attributed to them, which are available to us even now from this treasure. It was Raja Serfoji that devoted all the time and resources to add substancially to the manuscripts and printed books in the library. He has also requested many poets of different parts of the country to assemble here and enriched this library by getting several books written by them on their favouite subjects.

Raja Serfoji, with a view to the advancement of medical Science in those days, has establised an institution called "Danvanthari Mahal" in which great physicians of the East worked together and pooled their knowledge and recorded their results of their researches in the manuscripts enshrined in this library. Similar to the efforts in the medical field Sangitha Mahal for the Music and Natyam and Jyothisha Mahal for Ganitha and Jyothisham had their own patronage. In 'Danvanthari Mahal' a medical school was also started with a view to propagate the medical science for the benefit of the people. Under the auspicious of this mahal several valuable medicines from the metels like Gold, Silver, Abrakam, Kantham, Pearls, etc., had been prepared and stamped with their names on one side and the year of manufacture on the other side. Those medicines may be had even to-day. During the recent exhibition Rasaboopathi, Kanakasundara rasam, Hemaboopathy, Swarnamalini vasantham and so on, were some among the many valuable exhibits. These medicines will retain their efficacy for many number of centuries.

The palm leaf and paper manuscripts in this library number very nearly 35000. This library is certainly a treasure house of manuscripts of first rate literary and historical importance in the whole world. Out of all the manuscripts nearly 600 relate to Medicine. They are mostly in Grantha, Telugu, Sanskrit and Tamil scripts. The medical manuscripts in this library provide great scope for research and for the resuscitation of indigenous formulae and prescriptions, peculiarly suited to our country. Similarly the manuscripts in Science which lay down the methods of preparing many valuable chemicals provide equal scope for research. Besides medical the library covers a wide range in subjects like Art, Philosophy, History, Religion, Astrology, Music, Military Science, Natural History, Law, Culinary Science, Sociology, etc.

It is desirable to diffuse for the benefit of Medical practitioners at least some of them. Many of these works had not yet been brought to print.

We will classify them as below, for an easy approach.

1. *Original manuscripts relating to Standard Medical Text* :—

Ashtangahridayam, (with its commentary Ashtanghridaya Deepika by Hatakanka, Padarthachandrika, and Ashtangahridayasangraham, which are not yet brought to print), Susrutha Samhitha, Bela Samhitha, Kasyapa Samhitha, Ayurveda Suthram, etc.

2. *Works relating to our daily duties* :—

Annapanavidi, Anubogakalpam, (in which several Danas and Santhis are written for the cure of various kinds of diseases), Pakavali and Pakadarpana which deals with various cooking arts, Ushahpaneeyam and Bojanakuthoohalam by Regunatha. (Which is going to be published by Travancore University)

3. *Works relating to treatments* :—

Chikitsa kalika, Vaidya jeevanam by Lolamba, Sathasloki by Bopadeva (It is also having a commentory by Venidattha) and Yoga sathakam by Vararuchi, Siddhanagarjuneeyam in which special Prescriptions are mentioned for Bugs and mosquittoes, besides treatments for diseases.

4. *Treatments for Children* :—

Balathanthram by Ravana.

5. *Works dealing with the characters of Herbs* :—

Gunapadam, Beshajakalpam by Baradwaja, Rajanigandu, Vaidya Nigandu, and Ayurveda Mahodathi by Sri Suka.

6. *Works relating to Rasa Oushadams* :-

Rasaprayogam, Rasasaram, Rasarajalakshmi, Rajamruganka by Famous king Boja Raja, Anandakandam (in the form of Dialogue between Siva and Parvathi dealing with metallic preparations and rare herbs) and Rasarathnasamucchava by Nithyanatha Siddha.

7. *Important works on Eye Diseases with their treatments* :—

Nadilakshnam, Nadipareeksha, Rugvinicchaya, etc.

8. *Valuable and complete treatises on medicine compiled by H. H. Thuljaji Maharaja (Father of Sherfoji. II.)* :—

Danvantharivilasa and Danvantharisaranidhi. (This work contains many medical preparations for various kinds of Diseases.)

9. *Interesting works on Eye Diseases with their treatments* :—

Nethraprakasam by Nandhikeswara, and Kapalikagrantham.

10. *Treatments of Poisoning :—*

Vishavignanam and Visha chikithsa.

11. *Medical Lexicons with Tamil and Telugu equivalents :—*

Moolikanukramanika, Moolikasidhasanghraha, etc.

12. *Work on weights and measures :—*

Karshadipramanam.

13. *Some treatises dealing with special diseases and their treatments :—*

Atheesaralakshanam, Sleshmajwaranidanam, Rakthapitha chikitsa, Sarvakasa beshajam, and the like.

14. *Works dealing with medicines only each consisting of 4 or 5 leaves :—*

Arunakesaramrutha Thailam, Jyothishmathi Kalpam, Awagendi Churnam etc..

15. *Works allied to Vaidya sastra :—*

Uthpalaparimalam by Varahamihira, Kalyanakarakam Kauthukachinthamani Chamathkarachudamani and the like.

16. *Finally, Works on Veteranary Science :—*

(Particularly dealing with Horses and Elephants :)

Aswa chikitsa, Aswaayurveda by Vyasa, Gaja Vaidya, Gaja Sasthra by Serfoji Raja himself.

II. Tamil Manuscripts.

Tamil manuscripts on medicine which number 200 are equally if not more valuable than Sanskrit collections. They comprise

1. Rare and unpublished Samhithas in the names of Siddhas like Agasthya, Konganar, Macchamuni, Yugi muni, Bogar, Yakoob, etc.;

These give valuable yet simple prescriptions for Basmas, Sinduras, etc,, and for synthetic preparations of chemicals. Chief amongst them are,

Macchamuni Perunool Ennuru :

Gives details of various spells and incantations besides the preparation of camphor.

Konganar sarakku vaippu Nooru :

Gives detailed information about the preparations of various salts and asofoetida.

2. The special treatises composed by the experts of 'Danvanthari Mahal' of Serfoji Raja covering the whole range of medicine are about 17 treatises each dealing with a particular topic. viz. 'Sarabendrar Gulma chikithsai',, Sarabendrar Rana vaidyam' 'Sarabendrar sthree, bala chikithasai' and the like. In these manuscripts, the whole signs and symptoms of various kinds of diseases are completely written in simple stanzas in an easy understandable way. There were 3 authors for these compositions at that time. They were Velayuda Upadyayar, Sivakozhundu Desigar and Thiruvenkadatha Pillai. Among these manscripts are found valuable prescriptions for the most obstinate diseases like Cancer, Diabetes, Asthma, Leprosy, Tuberculosis, etc. A prescription for softening Cancer found in one of these manuscripts involving the use of Rat's excreto was curiously enough supported by an Indian I. M. S. Officer who had studied in Edinbrugh who citied his own experiments in injection of rat's extracts for the treatment of Cancer.

3. *Maunscripts containing miscellaneous recipes, about sixty in number* chief amongst them being :—

1. *Anuboga Vaidya Attavanai* :— This manuscript gives a description of medical preparations from indegenous drugs for various diseases.

2. *Visha Vaidya Attavanai* :—This manuscript gives a description of Poison and their treatment.

3. *Vaidya Attavanai* :—Besides describing various preparation for various diseases, the manuscript deals with Alchemy also.

Recently, Our Popular Ministry has pleased to grant a sum of Rs. 10000/- to be used for the publication of these manuscripts. The Authorities have taken an initiative to bring about the publication of 17 Research Manuscripts of 'Danvanthari Mahal' viz. 'Serabendrar Vaidyams' in Tamil. But, this grant is quite insufficient for publishing books in different Sciences. Foreigners have taken advantage of this huge treasure given by late Kings, though it is still in darkness in our native land. Those who are interested in the research of different Sciences will find this library of immense value to them. If the gesture made by Madras Government of giving more financial aid will meterialise, it is hoped that some concrete work can be done by publishing many manuscripts in due course. This will enlighten our public and they can realise the vast knowledge which can be acquired from our ancient literatures. It is our objective to bring to light only rare and useful prescriptions which are drowned in this ocean of Knowledge for the public and medical practitioners through the medium of '*Journal of Indian Medicine*' and thus rehabitating our indegenous medical culture and bringing to practice these medical prescriptions. The first manuscript 'Sarabendrar Gulma Chikitsa' in Tamil which is under print now, will be available for the public very shortly.

Stethoscopephobia or Pseudochorea

(A DREAM)

By

Dr. T. P. RAJAGOPALAN L. I. M.

I.

"Pittar, patter, pittar patter, drip, drip, drip" went the rain on the window pane of Miss Dorothy's bedroom on a fine morning early in winter. Miss. Dorothy was a delicate young girl of eighteen, considered to be one of the very few intelligent and bright students of her school. Following the rain delicate Miss Dorothy caught cold as a consequence of a chill draught and very like a hot-house plant she went *her* physician for treatment.

The doctor wished her good morning and gave her a seat. No sooner she took her seat than was heard a shriek and she ran away from the clinic. The doctor followed accosting her all the while to stop. Miss Dorothy now and then turned back, but every look at the doctor made her increase her speed. No effort of any kind could stop her till she reached her own room and found herself in a shawl.

The physician became nervous of the situation and so called to assistance his colleagues and senior physicians. They all reached Miss Dorothy's room and found her lying on her bed nearly fainted due to exhaustion of running.

The physician gently addressed her, all the while patting her gently. She turned up to see the physician and soon a shriek was heard and she was on her heels again. But, poor creature, she could not run long and so she fell flat and she could not be turned over for all the efforts of the men about her.

In the crowd around Miss Dorothy, there was an old woman of ninety, Mrs. Hubbard, a psycologist by instinct. She pressed forward and coming before Miss Dorothy, said, "Oh ! Miss Dorothy has become a *mother* ? Is that so ?" It was all ; it worked wonders and Miss Dorothy was up on her feet in a frenzy and demanded an apology of the old woman. This mood stayed but short, for soon her eyes met the look of the much averse physician and she once more fell flat. Now the old woman did really find the relief. She implored all the physicians out, except the one whom Miss. Dorothy had sought. She then got him to remove the stethescope from around his neck. Then she repeated her old statement adding that she would prove it positive. This Miss Dorothy could not stand and so she got up in a fury. She looked at her physician. Now all was quiet. The old women and the physician came to an understanding and had her isolated to a tranquil room in seclusion. The physician prescribed her chloral Hydras and Acid Potossium Bromide.

A couple of weeks' complete rest and isolation brought Miss. Dorothy to her normal health.

Observations.

Name: Miss Dorothy ; *Age*: 18 Sex ; Female.

Definition: Acute psychical disturbance.

Etiology: Fright. caused at seeing the stethoscope on the table of the physician, which was lying in such a curely form as to suggest something dreadful, coiling about-Purely accidental.

Pathology: (1) Simple endo-carditis (2) Slight softening of the basal ganglia.

Symptoms: A: Cardio Vascular System: Rapidly acting heart. No pain. No sign of serious valvular affection.

B: Respiratory system: Paroxysoms of panting present in a mild form *C*: was absent during sleep.

C: Nervous system: (1) There was not much variation in the knee-jerk. No trophic lesion. (2) *Physical disturbances*: Emotional out-bursts. Memory enfeebled. She could not even care to go through and advertisement pamphlet. There was a complaint that she was perceiving something curly moving towards her as though to attack her.

Course: Lasted for two weeks, the serious symptoms gradually waning.

Diagnosis: Stethoscope phobia-was arrived at as the disease, from the shrieking of the patient at seeing the Stethoscope with the physician and the same shrieking being absent in the absence of the Stethoscope. (Old woman Psycologist's version).

Treatment: General: Firstly, quiet and seclusion and if possible, a recumbent posture for the patient, at all times. Perfect rest for the brain was given and the patient was allowed not even to do toilet or to make paper toys, by way of recreation. Protection from chill draught,

Medicinal: Chloral hydro 10 grs. for three days.

Dietic: Liquid diet especially milk with lactose and fruit juices. From the fourth day varied food was given.

Psychic: In the beginning of the second week a small Indian Ink-drawing of a Stethoscope was placed in her room along with her food and she was observed from behind. There was no disturbance. On the following day a miniature model was placed within her reach and observed. It had no effect. She even tried to handle it. On the next day a real stethoscope *fixed* in a frame was placed in her room. Even this had no change in her. On the fourth day of the Second week, two stethoscopes, one as it is and other in a frame, were placed with a card designating them "Stethoscope". She was as usual observed.

There was a peel of laughter, and she came out calling, Doctor! Doctor! At once the doctor met her on the way and asked her what the matter was. She then explained that it was that Stethoscope of his that made her behave as she did. It looked to her, when she went to him for treatment (for Coryza) as if it were a sort of a Snake.

By a further questionaire, the Doctor was able to call out the fact viz., that she had lost a medal very narrowly and since then she had become very irritable. This fact is certainly in favour of such disease as the one she got.

II.

If you *sneeze on Monday, you sneeze for danger.

Sneeze on Tuesday, Kiss a Stranger

Sneeze on Wednesday, Sneeze for better

Sneeze on Thursday, something better.

Sneeze on Friday, Sneeze for Sorrow.

Sneeze on Saturday, you will borrow.

Sneeze on Sunday, See your Sweetheart to-morrow.

---

* Sneeze signifies sneezing continuously three and more times in the absence of cold etc.

Om

A Study of Astrology, Astronomy & Palmistry In Relation to Ayurveda.

By

Vaidya-Bhushan- Dr. T. L. KANTA RAO, L. I. M., 'Vedalayam', Pedapalem.

Every being in the Universe forms part and parcel of 'BRAHMAN' to the full brim with the difference in miniature and manifestation. Every particle in the universe attracts every other particle of matter with a force directly proportionate to the products of their masses and inversely proportional to the square of the distance between them. Hence, one object has something to do with another to act upon weight and distance in which they occupy at the outset of the objects in creation in the world. As sciences advance, everybody is expected to avail of the best advantages of the objects of HIS creation to the benefit of the individual in particular and the public in general.

As sound body helps us to make a sound mind and a firm and pure character, one should possess sound health before he attempts to gain something else to be happy in the light one views it as to ones capacity during the course of his trials. Health depends mostly on one's habits, the nature of food, the company in which one moves, (with persons of different types of moods), the nature of the prayer one undergoes, concentration and the like. The higher the grade one attains, the greater is the strength, stage and position one will occupy. In this course, one should see economy in the line of money, labour and the period of time it will take to recoup strength etc., in the achievement of the objects longed for in the course of the attempts and events, in the scientific medical practice. Food is not the only factor in the way of improvement and growth of the body. One must note that our bodies are built up with PANCHA-BHUTATMAKAM and these componants of the body are really the nearest blood relatives and are conducive to the development of body, mind etc., which are only instrumental in attaining ones own self-realisation ultimately in its real existence to be worth while its trouble in the course of advancement. This will depend more or less on the mutual help and understanding so as to be useful and depend on one another in someway or other mutually.

The planets are in a better condition and superior to the object on earth of His creation. They have got superior qualities with sumptuous reserve at their disposal to dessiminate vigor, vitality, and such other qualities that are essential in the sound improvement of the objects of HIS creation on earth at every step and every movement as a matter of necessity in the line of advancement, growth in the line of physical, mental and spiritual phases. Hence, one should know the nature of the planets and the qualities they contain and maintain in their reserve, and the heads of the different sorts of departments to which they happened to be in charge of the Port-folio for our information and guidance, for the purpose of application of the same during the course of attempts in relieving the suffering humanity of their ailments.

The food-stuffs and drugs have got the qualities and strength acquired from the planets directly and the application of these drugs on the patient will serve as an indirect remedy to root-out the diseases of various types. In receiving the qualities and strength, magnitism etc., from the planets, everything must be received only after passing through a distance of remote type to reach the destination where the drugs are located on the earth in the creation itself. Hence it is very much contaminated in the way of dessimination in the process of receiving the rays from the planets, all through the distance to reach the drugs etc. In this way, one should note that the contamination is due to the evil impressions and waves that flow in the air from the living beings on earth to the different drugs. Hence, the same drugs got from forests, mountains and uninhabited quarters on earth will bear quite different results in the course of application of the remedies sought for in the course of the preparation of the same prescriptions given by different vaidyas. In consequence of which the application of different planets on the patients directly will tell upon the health in a quite different manner and produce tangible and conducive results, with the result the diseases will be rooted out earlier and at the same time give effect to the suffering patients immediately, just like injections in giving relief. So much so even from the economical stand-point of view, this method of treatment, by way of direct application of the planets themselves will stand first in preference to the methods of treatment of different phases of treatment like Allopathy, Ayurveda, Homeopathy etc., This new method of treatment is based mostly on deduction while the other classes of remedies are based on induction. The former class of treatment is based on the kindness, pity and turn of vision of the Almightly of HIS own accord on the followers of this class who will be on their own self, thinking that everything rests with Him only, as long as the disease is within his control and hands and then, this later class also will entrust the case on HIM at the last juncture and stage and realises that it does not really rest with them in the critical stage at last for that moment and in that case only for the time being.

Now we shall deal in detail the relationship between these planets and the living beings on earth and the possibility of taking advantage of the said planets and the application of the same in the course of treatment to give relief to the suffering of the patients, who rest on them to do the needful in their own humble way.

Of the five eliments: FIRE, AIR, EARTH, WATER and AKASAM the nature of food that is needed for the body will come under the category of Earth (Pridhvi-bhutham) and the other four items are also equally important and essential to fulfil the conditions that are essential to bring up the body in accordance with their respective proportions in which they ought to be. Any variation in the proportion, either mor or less, will tell upon the health of the body with the result that it will be worn away and it has to face death in case the proportion becomes beyond perfect recovery and reaches climax. Each eliment will play its importance on the body, but the effect will depend more on the main element however small it may be in their respective aspect of the components existing in the system of the body.

The plantes will play their part on the bodies of earth and give effect to their respective qualities attributed to these seven PLANETS :—

VENUS: Love, sensibilty, and passion, having hold on sperm.

MARS: Vitality, courage, fighting nature etc., having hold on paste or glue (Moolagu)

MERCURY: Mentality commerce and science, having hold on skin.

MOON: Imagination, romance, changeability, having hold on blood.

SUN : Brilliancy, fruitlessness, and success, having hold on bones.

JUPITOR: Ambitions, power, domination, having hold on brain.

SATURN: Reserve, meloncholy, and seriousness, having hold on nerve. Besides these qualities-Sun, Moon and jupitor are the planet of Satwa-Guna.

Mercury & Venus of Rajo-guna.

Mars & Saturn of Thamas-guna.

These are the masters, operators and controllers of the beings on earth, and their relation with PANCHA-BHUTAS is as follows :—

Jupitor is the master of AKASAM

Venus—water;

Saturn—winds.

Mars—Fire,

Mercury—Earth,

Again, coming to DOSHAS the relation-ship is as follows :—

SUN has got the nature of PITTAM : MOON—VATHA SLESHMAM : MARS-PITHAM ; MERCURY : VATHA, PITHAM, & SLESHMAM: JUPITOR—SLESHMAM ; VENUS—VATA SLESHMAM ; SATURN—VATHAM.

Hence, the nature of health will be consistent with the action which the planets play on the beings of earth with such a force and degree in proportion to their respective hold on each being of earth that do exist to the best of their ability, for or against, basing on the volume and distance each planet occupies in the HORIZON from the beings of earth at the time of birth of each living-being. The STARS also have something to do with the living-beings on earth. The career of each living-being will take up and run with the rotation of the earth and stars at the point on the basis of the particular star that prevails at the time of ones birth and continues ones life to play on the game to the last moment of ones existence on the earth mingled with so many vicissitude and immersed in pain and pleasure, willingly or unwillingly.

The SUN is the Kala-purusha: MOON-mind: MARS-strength: MERCURY-mouth-piece: JUPITOR-vignanam: VENUS-source and cause of love: SATURN-source of calamities: SUN & MOON-rule and control the living-beings:—

JUPITOR & VENUS are the Ministers: MERCURY is the Kumara: MARS is the Netta: SATURN is Preshya:—

Jupitor, Venus, Mars and Mercury will have their influence on SAKHAS: Mars & Sun on DHATHUS: Saturn & Moon on MALAS: Jupitor & Venus on the origin of JEEVAM: Mercury will hold all the above qualities etc.

In case Sun is not favourable, in that bad period, he will give rise to fevers of virulent type, consumption, and weakness due to motions and like diseases.

In case Moon is not favourable, he will give rise to bloodlessness, anaemia, beri-beri, jaundice, cutting down in ones body to the climax of becoming like skeleton, venerial diseases and such like troubles.

If Mars is in bad position, one will catch cold (Kapkadhikyam), inflammation in the throat, hernia boils of severe type, pennylessness etc.

If Mercury is bad, one will get wrong in Anus, belly, dysentry, keen pain etc.

If Venus is unfavourable, it will cause dropsy, (Jalodaram), or dyspepsia, venerial diseases due to excessive heat.

If Saturn is bad, causes derangement in brain.

In case TAIL-KETU is bad, the effect will be itching sensation, small-pox, bad effects due to trouble from unfair people.

In case HEAD-RAHU is bad, it may give rise to absent-mindedness, small-pox, and infectious diseases.

Thus, if one is well versed in Astrology and Astronomy, he will know how and when disease will tell upon different bodies of different individuals, and when one plays splendour and good health etc.

He can also know when and how they can be overcome and won over to success. Thus one may have the advantage of its preventive remedy to the best of his ability.

Hence, we can catch hold of the common clue of all the sciences put together and can have benefit in practical application for diagnosis, prevention, cure and prognosis.

So, it goes without saying, that in astrology, all the systems of healing-art have something to do with every other science. By observation we see that all these systems of different types of cures will have one common original source, wherefrom they got power and influence as much as the originators of a peculiar science can suck, retain and develop to their full capacity.

Now, coming to the science of PALMISTRY, let us study how it could help in serving the suffering humanity :—

It is said that, NAILS short in appearance denote a tendancy towards weak action of the heart, more so when the Moons are very small or barely noticiable.

When the nails appear very flat and sunk into the flesh at the base, they denote nerve diseases. When they are 'Ribbed across the nail from side to side, the danger is still more apparent. When a deep furrow is found across the nail, it is a sign in any hand that an unusual call has recently been made on the nervous system by illness. If certain rules are followed, the date of this illness or strain can also be very clearly indicated, the details of which, I shall deal in a more eloborate paper.

White-spots on the nails are a sign of general delicacy and when the nail is seen covered with small white flacks, the whole nervous system is in a low state of health.

Very narrow nails show spiritual weak-ness, and when extremely curved and very thin, they indicate curvature of the spinal column and great delicacy of the constitution.

When the nails appear flat and inclined to lift themselves up from the flesh towards their outer edge, the thereatened danger is towards paralysis and still more so when they look like a shell and are pointed towards the base.

When the nails are without any signs of Moons and whitish or bluish in colour, the disease is in a very advanced stage.

MOONS on the NAILS :—Large moons always denote wrong action of the heart and rapid circulation of the blood, but when unusually large, they indicate too much pressure on the heart, rapidity in its beat, the valves over strained and danger of bursting some blood-vessal. Small moons denote poor circulation, week action of the heart and anaemia.

When close to death of a patient, the moons are the first to take on a bluish look, and latter on the entire nail becomes blue or almost black in colour.

As per the ZODIACAL CIRCLE and its relation to the birth time of individuals, much can be said of their health and ill-health according to their negative and positive position. SUN & MOON are the two commanding planets, while the other planets possess both the qualities of negative and positive, which denote mental & physical charecteristics.

MARS - Positive will give effect to a strong martial nature. They are prone to fevers and blood diseases, especially in their early life. In youth they are also very liable to fits, epilepsy, severe head-aches and often teeth troubles. In old age they are liable to suffer by apoplexy, vertigo, pains and specially so if on their hands the line of HEAD looks frayed, or made up of little pieces like a chain. Such people should be advised to cultivate repose, self-control and above all to avoid wines, spirits and stimulants of all kinds to which as a rule these natures are very much inclined. Much is said about this, details of which I propose to deal in a seperate eloborate paper.

JUPITOR - Positive, are victims of Rheumatism and acid complaints than from any other form of disease inflammation of the tongue and throat, boils, carbuncles, eczema etc.

SATURN-Positive, are victims of swelling in the limbs, digestive disorders and drugs are found often to fail to work in these cases.

Now, finding that there is relationship between human body and the planets, for the purpose of getting benefitted by that, we will have to search for some clue in "SRUTHI, SMRUTHI, YUKTHI, & ANUBHAVA", the details of which I would like to deal with sepretely.

Coming to the curative-aspect, for the different ailments and sufferings, so many systems of remedies sprang, some in way of chanting MANTHRAS etc., to win the particular planets to ones side to come to some rescue directly or indirectly. Out of the in-direct method, so many systems of medicine try to mitigate and remove the pain and rootout the disease finally or atleast tentatively depending on the capacity and strength of the ingredients and the roots that are used in different systems of medicine, mostly depending on the nature of the place they dig and in the way they prepare them.

Some diseases will occur purely due to mental unequilibrium and feverish thirst to quench and achieve the material type of undue and unhealthy desires. Such diseases due to the latter cause will not be cured in spite of application of roots and drugs of any system of medicine, however subtle they may be for the mere reason that the root of the cause has not been caught hold of and removed. The remedy for such troubles is only PSYCHIC TREATMENT.

For diseases due to irregular habits and deviation from rules of nature and hygienic principles and methods of living suited to every system of religion in its own way, any system of medicine based on the drug will suit.

The scientists' investigation can go only as far as physical ethiral vibrations could go and no further, as the mind is so constructed that it cannot go beyond the phenominal world. As the scientist comes to a dead-lock, philosopher takes up the next step to continue the research ...... these two investigations combined make the science perfect. ... That is why, science which at one time discarded PHILOSOPHY has since become her hand-maid and has therefore made wonderful advances.

Drugs of different systems will be applied to rootout the disease or atleast mitigate the suffering-roots after all get powers to the tissues from different planets and in case the IONS can be communicated direct from the different planets which will be fresh, having got from the fountain-head direct instead of secondhand nature. The application of such Ions, will tell upon the body in quite different ways. These suitable Ions, when charged directly or indirectly on the bodies attacked with diseases will give rise to favourable results, thus giving immediate relief to the patients in time. Thus one can do the needful by availing the opportunity of receiving MAGNETISM or IONS, or SOUL FORCE or call it what you may, to have the advantage to meet our purpose and be benefitted by it.

According to AYURVEDA, by feeling the pulse one will come to a certain conclusion and can diagnose the case. This result may be conveniently verified by seeing the HOROSCOPE of the patient if his conclusions are correct and the same can be confined by seeing the palm with the help of palmistry. With the result one will arrive at a right conclusion and no experiment need be made on the patient which may enhance the disease and even sometimes one cannot have an anti-dote for the mistake in case it passes away the limits of perfect recovery. So this kind of treatment will help the doctor to put on the safe side in arriving at a right diagnosis of the case. Hence, one science has something to do with another and if one is perfect atleast with one system, he will himself understand the common factor and the link connected with every other science, provided he has a will to peep into them honestly and sincerely and has a complete unconditional surrender to the ALMIGHTY.

All the ways of links between the planets and the patients must be in good condition and order and in one line, quite unblocked, uninterrupted and quite open to receive light, magnitism, from the source itself directly.

In practice, we see that cases of different types of diseases can be cured and there are persons who got advantage by it. Persons who got the advantage can understand how far this kind of treatment is in so many ways preferable, if not at least is in no way inferior, to the different systems of treatment now existing in the world when compared with the time limit to be cured, the cost of treatment etc. Hence we see this method of treatment can be upheld and wise people can develop this system and have a research and arrive at certain conclusions and developements and results of advanced type to be useful not only to oneself in particular, but also to the best advantage in the interest of the science in general in the long run.

In the course of very intricate cases, in my own experience, I have found this method to be of great use to maintain heat when there is sudden fall in temperature and to arrest virulent types of fever and keep up normal condition without any sudden fall or raise in temperature of its own accord without any control by drugs, and in emergent cases which caused great anxiety, served as a safeguard without the application of 'MUSK' etc. to maintain heat and to keep up steady pulse throughout to my entire satisfaction. Certain zones of danger could be got rid off by administering 'AQUA or VIBHUTHI (ASHES)' charged with Magnetism through the influence of the planets.

In conclusion, I am convinced, that in case one is capable of knowing the science in one aspect of the subject, for instance, Astrology, he will be in a perfect position to know and understand how one individual will be affected in ones health the time the nature of the suffering, the duration of the suffering , the period of its relief, the nature of the treatment apt to the nature of the disease to be rooted out and such other reflections. Those may be solved by carefully following it, by deeply penetrating and investigating thoroughly in one subject in which he is well-versed. Besides, the study of one subject means, he should do so thoroughly with the application of the important aspects of different sciences. This kind of comparative study will be a source of help for the individual, so that he may verify the result of his investigation and test it and know oneself the result of his investigation.

Basing on the principle and main theory of DEDUCTION which this system solely rests, I leave the matter at this stage to elders and better investigators to arrive at better results in the advancement of this most vital aspect of the HEALING-ART, and SCIENCE.

T. L. Kanta Rao.

A Note on the Preparation of an Ayurvedic Pharmacopoeia for Mysore State.

By

DR. C. DWARAKANATH

This note was prepared for the use of the members of the Ad-hoc Committee constituted last year by the Mysore Committee of Indian Medicine with myself as its convenor, for preparing an official Ayurvedic Pharmacopoeia for Mysore State. The general principles on which an official Ayurvedic pharmacopoeia is suggested to be drawn in this note will apply to All-India as it does to Mysore State. I have released it to be published in the columns of this Valuable journal with a view to elicit further suggestions and views, if any, on the question from the learned members of the profession.

Introductory :

(1) The question of the preparation of a pharmacopoeia of Ayurvedic medicines has been a subject of repeated and frequent discussions among the members of the professsion for many years now, and so far no standard pharmacopoeia consisting of medicines common to all parts of the country is known to have been prepared and given an official recognition by the Governments of the States, or Provinces, comparable to those of the Western Systems of Medicine. It may be generally stated that the position in this regard remains in the same state as it has always been (i.e.,) (1) the preparation of medicines are based on the classical books in which they are found mentioned, such as Charaka, Susrutha and Sarangadhara Samhitas, Vagbata's Sangraha, Hridaya, Baishajya Ratnavali, Bava Prakash, Basavarajeeya, Rasaratna Samutchaya and Sahasra Yoga, etc., many of which are more or less systematised pharmacopoeal works ; (2) Each Vaidya prepares a set of preparations which he has tried and found to be useful in his practice, derived for the most part from the above works ; and, (3) Institutions such as the Government Ayurvedic College, Mysore ; Government School (now—College) of Indian Medicine, Madras, Sri Venkatramana Ayurvedic College, Madras etc., have compiled the several preparation derived generally from the above mentioned texts in the form of a pharmacopoeia for the use of their respective institutions.

This question was one of those considered by the Subramanya Iyer Committee of 1942, and also the Ad-hoc Committee constituted by the Government last year, "to consider the question of forming a Central Pharmacy for the preparation of standard Medicine." The former recommended in their report that "with a view to maintain the integrity of indigenous system among other things, to write and publish materia medica, and pharmacopoeia for adoption in general by dispensaries in the States." The latter committee considered this question at some length and stated as follows in their report :—

"One of the important tasks which is before us for our consideration is the question of standardisation of Indian Medicine based on a pharmacopoeia. In the order of importance, the preparation of a primary or basic pharmacopoeia should precede standardization.

Importance of the preparation of a common pharmacopoeia.

In the preparation of a common pharmacopoeia which should represent the compilation of standard medicines of proven value and utility common to all parts of the country, there should be little or no difference in respect of their composition and method of manufacture. As stated by Vaidyaratna Captain G. Srinivasamurthi in his circular quoted in para 5 that,

> "the ancient parctice in this country was (and it continues to be so to a large extent even to day) for every practising Vaidya to be his own pharmaceutical chemist, when of course he was quite sure of the quality and genuineness of his own medicine",

the standard in respect of the quality and effect of many of the common preparation is a matter which at present depends mostly on the physician who prepares them. The same position, *pari passu*, has been observed to apply in regard to the quality and effect of many of the shastric medicines prepared and sold by different firms (we may add here, different Vaidyas also) at different periods. In has also been observed that preparations prepared by one and the same firm (also Vaidya) at different times varies greatly in respect of the quality and the effect they are expected to produce. The position in regard to the quality and effect of many Indian Medicines as it obtains to-day is quite unsatisfactory and no effort has so far been made to bring them on a level with allopathic medicine. This brings us to the urgent need for preparing a pharmacopoeia, which can only be done in an institution of the type of Sri Jayachamarajendra Institute of Indian Medicine."

Terms of reference to the committe and definition of the term pharmacopoeia.

(2) It is perhaps necessary for us to consider here the terms of reference to this Ad-hoc Committee, which is,

> " that a standard pharmacopoeia which may consist of single drugs or compound medicines which can be easily prepared and effectively used be drawn up ",

together with the definition of the term pharmacopoeia accepted all over the world, which is,

> "a book published under the authority of a recognised body generally constituted by law, for the purpose of securing uniformity of composition and strength of medicines used in the treatment of diseases." (Gosh).

When the terms of reference to this committee and the definition of the term "Pharmacopoeia" are read together, the scope of the work of this committee would become clear. In other words, this committee which has been brought into being under the authority of a recognised body constituted by the Government (*i.e.*,) the Committee of Indigenous Systems of Medicine. is to prepare a book "consisting of single or compound medicine, ensuring for their uniformity of composition and strength, and which can be easily prepared and effectively used."

The material for the preparation of an Ayurvedic Pharmacopoeia.

(3) This takes us on to the consideration of the material available for us to proceed with the task on hand. As already stated in paragraph 1, the position of Ayurvedic Medicinal preparations as they obtain now is,

(1) They are based on classical works of Ayurveda,

(2) Physicians prepare their own set of preparations found useful by them in their experience and during the course of their practice, with such modifications often made in their composition as are necessitated by local and other circumstances.

(3) A few rocognised Institutions (as also some Vaidyas) have their own books of pharmacopoeia consisting of medicines, for the most part derived from the classical works and in use in the particular locality and,

(4) Each Vaidya is, in the last resort, the judge of the purity, standard and effectiveness of medicines prepared by him. The number of preparations coming under all the groups mentioned above are many, and in addition. those used by hereditary Vaidyas are innumerable. It is submitted that, the first thing to do for us in the circumstances, is to collect,

(i) all the pharmacopoeias mentioned by recognised institutions with data relating to the frequency of the use of medicines entered therein,

(ii) the availability of the several drugs which constitute their composition,

(iii) the corroboration in practice of the therapeutic properties claimed for them.

(iv) variations made in their composition to suit local conditions,

(v) the dosage employed, and

(vi) their indications and contra-indications.

The second thing to do will be to collect from individual practitioners, in addition to the data mentioned above, information as required regarding preparations coming under the category of hereditory or traditional recipes. Similar enquiries are also necessary in regard to the use of single drugs. The proper procedure to be adopted in this regard is perhaps the preparation and issue of a questionnaire embodying all the requirements mentioned above to institutions and practitioners of reputation and standing in the States and Provinces to elicit the required data.

The outlines of the pharmacopoeia under consideration.

(4) When all the data as stated above are available, the next procedure will be to prepare the pharmacopoeia proper. I submit that the pharmacopoeia to be prepared may be worked out as follows:—

(i) Chapter I dealing with weights and measures (Mana-Paribasha-both Magada and Kalinga) and their corresponding modern equivalents, if possible both international and local (All India and Mysore);

(ii) Chapter II dealing with fairly accurate description of the several apparatus (Yanthras and vessels etc.) which are employed in the preparations of medicines. Suitable diagramatic representation of such apparatus should be included.

(iii) Chapter III dealing with the rules, principles and methods laid down in authoritative Ayurvedic works in regard to identification collection, assay, preservation, and preparatory methods of purifiication of drugs both organic and inorganic.

(iv) Chapter IV dealing with the general principles, methods and directions for the preparation of the different forms of pharmaceutical preparations of Ayurveda such as,

Churanas or powders
Swarasas or fresh expressed juices.
Kashayas including putapaka kashayas or decoctions.
Phantas or infusions.
Himam or cold infusions.
Paniya or weak decoctions.
Gutikas or pills.
Modaka or boluses.
Avaleha or linetuses or confections
Dravakas or distilled mineral acids.
Panakas or syrups.
Rasakriyas or concentrated extracts.
Arkas or distilled essences or liquors.
Asavas and Aristas or medicated spirituous liquors.
Tailams or medicated oils.
Ghrithams or medicated ghees.
Ksharas or Alkalies.
Rasas,
Bhasmas or oxides & colloids.
Darpatess.
Sindhuras or sulphides, etc.

including the different kinds of Pakas of avalehas, panakas, grithas and thailas etc., Putas of Bhasmas and Sindhuras etc., and the duration of time in which the potency and effect of the several medicines can be expected to be kept up. Wherever possible the test for purity and the required standard of the preparations have to be mentioned.

(v) With the Vth Chapter may begin the pharmacopoeia proper. The usual method followed in the Western System of Medicine in this regard is to classify them in an alphabetical order beginning with Acids, Aqua, Confectio, Emplastra, Elixhra etc., Under each one of the above mentioned heads will be placed the preparations belonging to the particular order. The composition of these preparations, their strength, doses and their actions and uses are to be mentioned. Ayurvedic medicines however, have been generally classified under several headings as stated in the foreging paragraph.

It will be useful for cross reference, if our pharmacopoeia is prepared both from the standpoint of view of the classification already referred to and also from the diseases standpoint of view, (i.e.) the different kinds of preparations such as Churnas, Kashayams, Swarasas, Lehyas etc., useful in Jwaras, Athisara, Rakthapitha etc. A beginning in this direction was made two years ago in this Institute, but it could not progress for want of sufficient staff required for the purpose. As in the case of Allopathic pharmacopoeia the details which will have to be included are the composition, strength, doses, actions and indications and contra-indcations. In regard to drugs used singly, and as anupanas to other medicines they may be got up in an appendix to the pharmacopoeia. Preparations specially used in Pancha-karma therapy, the treatment of vranas (surgical) and maternity and poisons may be got up under separate appendices.

Procedure of work suggested

(5) The preparation of a pharmacopoeia is a very responsible and arduous task which has to be taken up by a band of experienced and whole time workers, preferably attached to institutions such as the Government Ayurvedic College, Mysore and the Sri Jayachamarajendra Institute of Indian Medicine, Bangalore etc. Both these institutions do not at present have the staff required for the purpose. It is therefore necessary to see that a special staff is made available for the purpose in view. Secondly, the draft pharmacopoeia will take at least a mininum of six months to be completed. This committee will therefore have to meet at intervals of about two months during this period to review the work done on the subject. Thirdly, arrangements should be made to have a questionnaire prepared on the lines mentioned already and issued to all the teaching and treating institutions of Indian Medicine in different parts of India, as well as to practitioners of standing and reputation in this State and outside which can be expected to provide us with valuable data required for the purpose.

AN APPEAL.

The term Indian Medicine has come into prominence ever since the establishment of the Government School (now College) of Indian Medicine at Madras. It is a collective term comprising the various systems of the Indigenous Medicine of our Country viz., Ayurveda, Siddha and Unani. The reasons for adopting a new term instead of retaining the original ones is that it was found absoultely necessary to bring these ancient systems up-to-date and render them self sufficient, by imbibing all the latest discoveries of modern medicine and as such there will be an essential change in the course of study to be adopted by any institution that aims to train practitioners of these systems of Medicine. It should be clearly understood that it is not possible to confine oneself simply to the study of these ancient works, as a number of the chapters of these books have become insufficient especially in matters of treatment and the descriptions of diseases which are very scanty for proper diagnosis and prognosis. It is with this aim that the curriculum of studies in the School of Indian Medicine at Madras has been evolved, and an earnest attempt is being made to bring a synthesis of the ancient with the modern systems of Medicine. It has been noted in actual practice that for the purpose of Synthesis, the three systems viz., Ayurveda, Siddha and Unani resolve themselves into only two, since Ayurveda and Siddha can be taken together as they differ from one another only in certain minor details and not in their fundamental principles. Therefore what applies to Ayurveda can also be taken as referring to Siddha, while Unani has to be dealt with separately.

With this object in view, it is proposed to publish in every issue articles that bring the latest information of modern medicine and to explain ancient Texts in terms of Modern Medicines as far as possible in every branch of Medicine viz., (1) Basic Sciences as Physics, Chemistry and Biology; (2) Anatomy; (3) Physiology; (4) Pathology; (5) Materia Medica; (6) Hygiene; (7) Medicine; (8) Surgery; (9) Midwifery and (10) Jurisprudence.

It is hoped that by adopting such a procedure, we will be able to get rid of the dual systems of training viz., Indian and Modern that has now to be adopted in Schools and Colleges of Indian Medicine whether it be Ayurvedic or Unani. In future the Indian Physician or Surgeon who trains students in any institution should himself be able to teach all that is important in Modern Medicine.

An article with this end in view is published elsewhere in this issue.

An attempt is also made to describe the action and uses of some of the reputed Modern Drugs, and pharmaceutical preparations, in terms of the fundamental principles of the Indian Systems, so that they may be employed along with the Indian Medicinal preparations.

Readers are requested to contribute articles on similar principles and offer their remarks on the opinions expressed by the various writers so that we can arrive at a synthesis of Ancient and Modern views regarding each, disease and drug, as early as possible.

Pathology and Diagnosis of Udaram.

BY

DR. V. K. VENKATASWAMI M.B. B.S., F.I.M.

Term Udaram occurs in Ayurvedic and Siddha systems of Medicine. It denotes-literally-generalized Abdominal Enlargement. However, if one refers to the causes of such a condition in Modern Medicine, they are found to be so many that all of them cannot be included under the diagnosis of Udaram. This is because in Indian Medicine Udaram is a specific disease with distinct aetiology, pathology, clinical features and treatment, whereas in Modren Medicine it is only a symptom (or sign) of an affection. However it is not difficult to reconcile these two views. On the other hand there is a definite advantage in proceeding from the Indian to the Modern diagnosis. as the Indian approach gives us a general or 'whole' view of the clinical condition and the modern diagnosis enables one to deal in detail with the parts affected. In many cases it may not be possible to examine the details owing to either lack of proper hospital and laboratory facilites, or poverty of the patient, and as, even under such circumstances treatment has to be carried out Indian Medicine alone gives us the way to deal with the situation. This will not prevent any one from taking advantage of modern diagnosis and treatment at any stage of managing the patient, if only they are available.

Udaras are divided into nine varieties as follows: First four are due to Vata, Pitta, Kapha and Sannipata. Others are (5) Pleehodaram. (Enlargement of Spleen), (6) Yakritodaram (Enlargement of Liver), (7) Badhagudodaram (due to obstruction), (8) Kshathodaram (due to injuries), (9) Udakodaram (due to accumulation of fluid).

Aetiology and Pathology-Impairment of Digestion the cause which is responsible for almost all ailments-is especially so for Udaram. Dietetic errors and accumulation of excretory products are additional factors. All these greatly aggravate Vata and other Doshas, cause obstruction in the ducts that carry perspiration and other fluids as saliva bile etc.. especially in the region and abdomen vitiate Prana, Apana, and Jataragni and thus give rise to Udara Roga.

The Sannipata variety is produced by blood, getting quickly affected owing to causes such as administration of excretoy products along with food and drink, enemies giving incompatible substances or a person taking by mistake impure water or attenuated poisons. It gets much aggravated especially in cold seasons when the winds are blowing and rains are pouring.

Pleehodaram is produced by vitiated Kapha and Pitta that are due to taking Vidahi (dry and over-cooked) and abhishyanthi (causing impairment of free circulation by altering the consistency of blood) articles of diet.

Baddagodaram is caused by intestinal tract getting much obstructed by adhesive foods entangling hair stone etc., accumulation faecal matter and consequent excitement of doshas.

Kshathodaram is produced by injury to the intestines by causes such as foreign body mixed with food and a resultant escape of secretions from the injured part.

Aetiology of Udagodaram is as follows-Taking plenty of cold water immediately after the administration of Sneham (Oily things) or Vasthi (Enemata) of either Anuvasana (Oily) or Niruha (Decoctions) type, or emetics or purgatives—vitiates the lymphatics or obstructs them by a coating of unctuous substances which in its turn leads to the accumulation of fluid and consequent swelling of the abdomen.

All these causes of Udaram may be briefly classified as (1) Dietetic errors and impairment of digestion, (2) Chemical poisons; (3) Physical Injuries and Mechanical obstruction and (4) Accumulation of waste products.

Clinical Features

General features of Udaram are-impairment of digestion, swelling of the abdomen, flatulence, obstruction to the passage of faeces and flatus, burning sensation and numbness of the body, Emaciation, weakness and inability to walk.

Vathodaram—Swelling of the hands, feet and the lower part of the abdomen. Discomfort in the stomach, loins, abdomen, pelvis and back—Breaking pain in various joints—Dry cough—crushing pain all over the body—Heaviness in the lower part of the trunk—constipation—reddish or dark-red discolouration of the skin—sudden decrease or increase of the abdominal swelling—A breaking sensation in the abdomen and anus—spreading of dark thin veins over the abdomen and a tympanitic note on percussion, Borborygmi along with pain the abdomen.

Pithodaram :—Fever-fainting—burning sensation in the abdomen—Tingling sensation in the mouth—giddiness—diarrhoea—yellowish green discolouration of the skin and other tissues—spreading of veins of a red or blue colour over the abdomen—excess sweat—burning sensation all over the body due to body heat getting much increased—soft abdominal swelling rapidly progressing to its full development, accompanied by burning sensation.

Kaphodaram :—Impairment of bodily strength and sensation—Heaviness and swelling of the body—Excess of sleep—Nausea—Salivation—Distaste in the mouth—Dyspnoea—Cough—Pallor of the skin—Abdomen rigid, smooth, and much enlarged, with prominent pale vessels pervading all over and a tendency to increase in size and getting hard cold, heavy, and immobile.

Sannipata (or Dushya) Udaram :—Frequent attacks of fainting Pallor—Emaciation—Great suffering from Thirst and dryness.

Pleehodaram :—Swelling to the left side of the abdomen—low fever—Indigestion—features of aggravated vata and pitta—loss of strength—Pallor and great suffering.

Yakritodaram :—Swelling of the liver in the side of the abdomen—When symptoms that result from a supression of normal reflexes as urine, faeces, eructations etc., are present with pain in the swollen part and flatulence, vata is dominant. Where fainting, thirst, burning sensation and fever are present, pittam is aggravated—Increased Kapha causes heaviness in the abdomen and other parts, loss of taste, and rigidity.

Badhagodaram :—Frequent passage of small quantities of motions with great difficulty and consequent inflated swelling of the abdomen between the umbilicus and chest.

Kshathodaram :— (Parisrayudaram) Swelling of the abdomen below umbilicus, Severe pricking and tearing pain, escape of secretions from the anus.

Udagodaram :— (or Dagodaram) Very large enlargement of the abdomen with its surface shiny-Swelling of a rounded shape, spreading on all sides, and being tense painful with the umbilicous swollen and everted. The appearance is as if it is a leather bag filled with fluid trembling and producing noises.

Prognosis :—

All udara rogas are considered in general as curable with difficulty. We can cure to some extent with great effort, cases where the patient is very strong and where there is no fluid or the fluid has accumulated only recently. It is almost impossible to cure, badlagudodaram Udagodaram with plenty of fluid and Kshathodaram, fifteen days after their onset. Features of very bad prognosis are Swelling of the eyes, turgidity of the genital organs as penis etc., skin becoming thin and moist, Impairment of raktam, mamsam, jataragni and bodily strength, sense of weakness in the loins, disgust for food, dropsy, diarrhoea, rapid reaccumulation of fluid in the abdomen after it has been removed by purgatives.

The treatment of the Udaram is based upon the above pathology and diagnosis. The questions that arise here are—(1) Whether it is enough to treat the patient solely by Indian Medicine. (2) Is Modern Medical aid necessary ? (3) If so how is it helpful ? The first two questions can be answered by saying that it is not enough to restrict one's diagnosis and treatment to Indian Medicine alone and that Modern medical aid is absolutely necessary as a number of discoveries are being made every day in every field of knowledge and several old methods of treatment are fast disappearing, either due to weakness or altered conditions of the patients. Further, the descriptions of diseases given in ancient books are so scanty, that its is not possible either to diagnosis the disease or know its prognosis properly. This is, of course due to the lack of paper and printing in those days, which made people jot down only those data that have to be kept in mind, leaving out all descriptions of practical methods to be learnt by long training through personal contact.

Therefore we should now take up the modern medical knowledge and fit it with the Indian system without making the latter lose its individuality. This is not difficult if we keep in mind what has already been mentioned viz., while Indian system gives a 'whole' approach to a disease, Modern Medicine enables one to know the details of an affection both about the causes acting and the parts affected. In other words, by modern medicine we come to understand as to how the doshas become primarily vitiated, where they get located, and whether anything specific—medical or surgical—can be done to restore their equilibrium, besides the measures carried out in the Indian systems. Thus we proceed in a rational manner from a study of the whole to a consideration of its parts.

Regarding the pathology and diagnosis of Udaram or abdominal enlargement following are the details from Modern Medicine. Inference has to be made in each case separately, for the two systems, after carrying out all the clinical and Laboratory examination.

First the fallacies have to be eliminated (1) Obesity. Here the umbilicus is usually depressed, (2) Faecal accumulation. These can generally be indented by the fingers. They are always situated in some parts of the large bowel. A course of castor oil or other purgative or repeated enemas will settle the diagnosis. (3) A "Phantom tumour". This is a swelling usually tympanitic sometimes dull, produced by irregular spasmodic muscular contraction of one or both recti-muscles. Spasm of the diaphragm also may produce a generalised abdominal enlargement by pushing the vicera down. It is apt to appear and disppear suddenly, hence the name. The condition is met for the most part in young hysterical women and is usually beyond the control of the patient. The condition disappears when the patient is placed in a position of perfect ease for the relaxation of all the muscles of the body with the knees drawn up and neck slightly bent. Sometimes an anaesthetic removes the condition, (4) Extra lobe of the liver or displaced or movable organs may produce abdominal enlargements (5) Pendulous Abdomen, so frequent in elderly women due to weakness of the muscles, (6) Pregnancy and distended bladder, (7) In the rachitic children, the liver and spleen may be pushed down by the deformed costal arches and causes enlarged abdomen, (8) Pressure of some thoracic tumour causes an apparent enlargement of the abdomen (9) Extreme lordosis (10) Pressure of gas in the stomach and Intestine i. e. tympanites—due to atonic and other forms of dyspepsia. This is usually intermitte and generally greatest after mea Aerophagy-air-swallowing) is a commo cause.

Main causal factors of generalize abdominal enlargement can be classifie under three groups (1) solid tumours (2) Fluid conditions, (3) Gaseous distension of stomach, intestine (tympanites) or peritoneal cavity.

Serious causes of Tympanitic enlargement are as follows: (1) Atony of the colon (2) Tubercular pertonitis (3) Intestinal obstruction (4) Paralytic iieus (4) Acute dilatation of the stomach.

Gas in the peritoneal cavity is met within perforation or rupture of some part of the alimentary canal, as perforation of a peptic ulcer, occurs.

Fluid in the abdomen may be encysted or free in the peritoneal cavity. Causes of the latter condition which is called ascites are (1) Portal Obstruction due to diseases within the liver as cancer, atrophic cirrhosis, large gumma at the portal fissure perihepatitis and hepatic congestion, or due to diseases outside it as cancer of the stomach or pancreas or various other tumours pressing on the vein, enlargement of the glands in the fissure of the liver due to cancer tubercle,, syphilis, or lymphadenoma and thrombosis of the portal vein (2) Primary heart disease as in mitral disorders and cardiac dilatation, (3) Affections of the heart secondary to lung mischief; (4) Kidney diseases as Acute or subacute parenchymatons Nephritis and waxy granular kidney, (5) Chronic peritonitis usually due to a deposit of tubercle in the young or cancer in the aged, (6) chylous Ascites as a result of obstruction of the thoracic duct or trauma or spleno-medullary leukaemid or Filaria Bancrfti. Causes of encysted fluid in the abdomen are (1) Ovarian Cyst (2) Pregnancy with Hydramnios. (3) Hydatiform mole (4) Large cystic fibroid of the uterus especially of the subperitoneal (pendunculated) variety (5) A large hydatid cyst of the Spleen and liver (6) A Hydropyonephrosis, (7) A dilated gall bladder, (8) A large pancreatic omental or Mesenteric cyst (9) Large perityphilitic Abscess (10) Pneumococcal peritonitis in children (11) repeated attacks of peritonitis making an ordinary case of Ascites, into a encysted variety.

The varions solid tumours of Abdomen can be studied according to their site of origin or occupation, as stated below I *Right Hypochondirum* Hepatic Tumours and distended Gall bladder (as in cholecystitis). Tumours connected with Duodenum, Right kidney and Right suprarenal. II. *Epigastric Region* Besides the tumours of the liver, we have here cancer stomach and cysts of pancreas and small omental sac. III *Left Hypo chondrium* - Besides tumours of the liver, Pancreas, Stomach, Kidney and suprarenal, those of Sigmoid flexure and spleen are met with. IV *Lumbar Region*-Renal tumours as Hydro and Pyo Nephrosis, congenital cystic kidney Renal Sarcoma, and Perinephric abscess. Movable or Floating Kidney and Tumours connected with the ascending and descending Colon. V. The *Left Iliac Region* may be the seat of cancer of the sigmoid flexure, cancer and other tumours of the Large Intestines cancer of the peritoneum as colloid cancer. Sarcoma of the small intestines, diverticulosis and Diverticulitis. VI *Right Iliac region* is the position of Appendicitis, Intussusception of the bowel, pelvic peritonitis, Gumma, cancer, tubercle, or Actinomycosis of the caecum. Enlarged glands, crohn's disease, Iliac abscess in pott's disease, Right Movable kidney. VII *Umbilical Region* is the starting place of tumours of stomach Liver and Transverse colon (all of which move with respiration) and those of pancreas, Duodenum, Mesenteric glands and Aorta (that do not move with respiration) VIII *Hypogastric Region* is the site of Bladder; uterine, ovarian, and tubal tumours, pelvic hydatid and pelvic haematocele.

Here it may be noted that though we can equate a particular causal factor sign or symptom between two systems, it is not possible to give epuivalents for all, especially to the doshic classification of diseases, since in every clinical condition all the three doshas are present and dominate singly or in combination according to the evolution of the pathological, processes. Hence each case has to be judged from the observed data separately by Indian and Modern Medicine and treatment adopted according to the urgency of the case, and the efficacy of the various methods of treatment-Indian or Modern-keeping in mind the sole aim of the science and art of medicine viz. Restoration and maintenance of the health, (*yoga-ksheman*) of the human beings.

Modern Remedies and Ayurvedic Medicine.

CINCHONA.

(Red Cinchona barks).

Dried bark of cultivated trees of cinchona calisya, Cinchona Ledgeriana, Cinchona officinalis, Cinchona succirubra and hybrids of these species.

Cinchona febrifuge: Gr. 5 — 15.

Totaquina: (Total alkaloids of cinchona bark viz. Quinine, Quinidine, Cinchonidine and Quinoidine) Gr. 1 - 10.
Quinine Hydrochloride: Gr. 1 - 10.
Quinine Sulphate: Gr. 1 - 10.
Quinine Sulphate: Gr. 3 - 10.
Dravyam: Vayu and Akas.

Guna: Lagu, Ruksham, Visadam, Sukshuman.

Rasa: Tikta
Veerya: Seetham
Vipaka: Katu

Prabavam:—Though seethaveeryam, powerful protoplasmic poison, kills body cells. Alleviates Pitta and Kapha. Aggravates Vata.

Externally:—Local anaesthetic (Paralyses the Sparsa Indriyam)

Internally:—Jwaraharam especially for Vishama jwaras. Deepanam and Pachanam in small doses. It increases the contractility of plain muscles as Uterus, due to its power of aggravating Vata or diminishing Kapha. Thus abortion may occur in pregnant uterus if given carelessly. The same cause produces the toxic effects of quinine such as general depression, muscular weakness, headache, giddiness, noises in the ears, Deafness, even total blindness and death by paralysis of respiratory and cardiac centres.

Another alkaloid of cinchona viz. Quinidine regulates the heart rate in Auricular fibrillation. This should be due to its alleviating the excited Vata of the heart

Iodine

This is obtained from the ashes of certain sea-weeds and also from natural iodides and iodates.

Tinc. Iodi Mitis: M5 - 30.
Tinc: Iodi Furtis—External use only.
Potassium Iodide Gr. 5 - 30
Sodium Iodide Gr. 5 - 3
Dravyam: Tejas—Vayu

Gunam: Ruksham, Tikshnam Ushnam, Sukshuman, Lagu.

Rasa: Katu
Veeryam: Ushnam
Vipakam Katu
Aggravatss Pitta and reduces Kapha

Externally: Irritant, counter irritant Absorbent.

Internally: Sedative expectorant used in Kasam due to excess Kapha Dissolves gummatous tissues in Syphilis It is useful in goitre and sometimes in Exopthalmic goitre. Here its action on pittam, comes into prominence.

Sodium Salicylate.

Gr. 10-30 Sweetish taste.

Dravyam Teyu

Guna Lagu, Visadam, Ruksham, Sukshmam.

Rasam Lavanam, Maduram.
Veeryam Ushnam.
Vipakam Maduram.

Alleviates Vata and Kapha, Aggravates Pitta.

Used in Amavatam, Kamila (Here it acts as a antiseptic of bile).

ZAHIR — Paichish (Dysentery).

Introduction: The choice of the subject is not based on its significance as a serious disease but the frequency with which it occurs and I thought this will be of some interest to the reader. In the following pages the translations of the "Canon" of Avicinna are given in small types and the annotations and prescriptions are in bold types.

Synopsis: Six causes are given according to Avicinna. The first appears to be a cause manipulating itself locally. The second cause is originated from abnormal Akhlath. The third is inflammation due to heat (change in the temperament of the colon). The fourth is the dried up faecal matter causing dysentery by its irritation. The fifth is the effect of cold in the rectum, and the sixth is a group of mechanical causes.

Definition: Mai-Musthakheem (fixed intestine) Nichli-anath (descend colon) whose abnormal movements compel the sufferer for frequent defecation but in motion nothing more than a slimy fluid is expelled which sometimes may contain small quantities of blood. According to defination there is not much difference when compared to modern defination of similar condition.

Etiology: The etiology of the disease is included in the defination itself which makes defination more comprehensive, Modern definition is that "it is characterised by diarrhoea with the passage of blood and mucous and caused by a specific group of bacilli,' for bacillary and "infection of entaemoba histolytica causing diarrhoea with abdominal pain and tenismus if the lesions are situated low in the rectum" in Amoebic type. Much time need not be wasted to discuss the significance of organism for it is proved beyond doubt particularly in tuberculosis that harbouring the organism does not give rise to the clinical symptoms of the disease but it is the susceptibility of the individual by Mizaj-temperament—Akhlath—humours -- and other external causes that affect the constitution.

PAICHIS-E-BALGHAMI.

CAUSES. 1. It is due to sour and sharp fluid that falls on the colon and causes a burning sensation which compels man to defecate.

SIGN. Along with mucous this sour and sharp fluid is also expelled.

The first cause refers to changes occuring in the intestines until they enter the colon. What causes chyme to become sour and sharp is not detailed but a history of events preceding the disease will make the condition vivid. This does not make the description of the disease insufficient. The sign which is given subsequently is quiet satisfacory. Why should this sour and sharp fluid be called abnormal Balgham. From the food the first process of digestion according to Unani is its conversion to chyme. At this stage the food has not been elaborated in the four Akhlath.

According to fundamental principles fermentation is possible in cold and moist fluids, of this fluid-chyme-which has its specific temperament. If fermentation occurs it will be in those constituents of this fluid-chyme-whose temperament is to be cold and moist viz, Balgham. Once balgham factor ferments it is due to the effect of Hararath-e-Ghair-e-Thabaye (external causes-heat), acting in its matter makes it sour and sharp.

CAUSE. 2. The cause may be Sharp Safra which is like sour Balgham in action.

SIGN. Along with the faeces sharp Safra is expelled. There will be burning and irritation at the anus.

TREATMENT. For the two varieties the treatment is the same. The treatment is that of ulceration due to Bulgham and Safra. These two conditions are easily amenable to Shiyaf and Hukhna. suppositories and enemata.

The condition Sharp Safra can be expelled by enemata. Safra by its temperament—hot and dry—when it is in excess either in quantity or quality is bound to irritate. Here it is in quantity that is, the diet constituents and such other precedent conditions will show the possibility of Safra constituents being made more in quantity. This sign makes a difference between first and second and also the rest of the causes. "Burning and irritation is a distinguishing feature for the Safra type." The temperament of actuated cold and moist fluid and Safra will give rise to a singular abnormal quality "Hararath"—heat—and the treatment is likewise. It will be noted that the change for clinical conditions occurs before food is converted into Akhlath—humours. So the author says it is amenable to suppositories and enamata. When enema is prefered in this disease we use a decoction of Gulnar—buds of pomegranate. One in eight by weight of water to which suitable quantities of honey and olive oil are added. Suppositories in those days were used after an enema. As far as I know the paraffin was not the medium. Powered drugs eg. buds of pomegranate. catechu etc., mixed with bee's wax rolled in muslin cloth like wicks used to introduced in anus after smearing olive oil.

CAUSE. 3. This cause may be inflammation due to heat factor. The patient thinks this is to be consolidated faecal mass and attempt and to expel it by some effort. Keelna and Aingna.

SIGN. Colon appears heavy and tender, sometimes there may be fever or retention of urine due to the accumulated mass causing pressure on the mouth of the bladder.

TREATMENT. The flow of the causative material to the part must be prevented,—heat—. Then with the docoction of drugs that will soften and subside inflammation are to be used in the form of Nuthool—Dhara. Patient must be given a sitz bath with decoction of light drugs or suppositories made out of such drugs are to be used.—drugs ; Thukm-e-Khithmi, Thukm-e-Khabazi, and Thukam-e-Kathan.

The inflammation is due to a qualitative change effecting the walls of the large intestines. It may be an abnormal temperament of hot humours involving it. If the second of the mentioned causes had preceded—Sharp Safra—or singular qualitative abnormality of the hot humours affecting the Aza (part) then the feeling of the consolidated faecal matter can be explained in a variety of ways, but it may suffice it to say that an inflamed colon may cause sufficient unrest of a specific nature. The signs that are described are not only characteristic of inflammation but points to distinguish this condition from the rest.

According to the treatment maturing the Madda (matter) is not the first. This supports my previous statment that inflammation may be due to normal hot inflammation may be due to normal hot Akhlath, whose effect the debilated intestines could not stand. So the flow of the causative material are to be prevented by controlling the diet. Drug that will be used must have moist and cold temperament, and as stated" that will soften and subside inflammation.

Indication of Nuthool (Dhara) here is authoritative but it is not generally practised. Nuthool here must be from low level of drugs of 1st degree and in very small quantity. Sitz bath is not in use, but oils of cold and moist temperament are applied. Massage on the abdomen is not advised but if necessary—as in conditions like Naf tal jana ; intussception of volvulas.

CAUSE. 4. The fourth cause of Zahir may be dried faecal matter which becomes so, in the small intestines that compels the patient to defecate but the faecal matter is not expelled because it happens to be away from the colon. The patient makes some effort to expel it and thereby some thick gases are formed in the part which causes distention of the intestines and makes the region tender. Due to effort for expulsion slimy fluid is discharged which is adhering to the large intestines. Ignorant Hakims take this as diarrhoea and treat by KHABIZATH—astringents—and kill the patient.

SIGNS. Preceding to this kind of Zahir the patient would have had very dried faecal mass during defecation. He might have felt thirst, itching sensation on the abdominal wall and the skin of the abdomen will be thin. There may be bad odour in the faeces and blackish red in colour.

TREATMENT. To remove the dried up faecal matter soft enemas are to be given. Sherbath-e-Banafsha and almond oil to be given inside.

The trend of expression appears to denote such conditions of chronic constipation which are common generally in the west and now the high society in

India. The effort on the part of the patient to expel it is a common feature but the subsequent statement that thick gases are formed which causes distention of the intestines and makes the region tender only suggests the abscence of peristalsis and as such accumulation.

The signs as given are that of chronic constipation where the Safra causes the drying of faecal material. The itching sensation is Summiath—toxic effect—due to fuzla-waste being asborbed into the system again. The blackish red colour of faeces with very small quantities of blood which may ooze out due to the ulceration.

Treatment again is not sufficiently clear to correct humours. But the first is to remove as quickly as possible the causative material by enema—and subsequently by a drug and oil where the drug helps to increase the power of the body and the oil—by its presence—acts as a lubricant and by effect has a good nutrition value.

CAUSE. 5. Zaheer may be due to cold which affects the rectum and causes its stenosis. The large intestine in the continuity also loses its regular peristalsis.

SIGNS. Before this condition results cause for such cold to affect that part will be present.

TREATMENT. Fomentations with warm water and application of warm oil—hot in effect also—on the rectum.

The fifth cause is the effect of cold on the rectum causing its stenosis in effect. This condition is one of chronic constipation where either the individual in whom balgham is predominent or such condition locally occuring, which cause local abnormality of balgham affecting the rectum. The sign is not particular but suggests the Hakim to investigate the cause.

Treatment again appears to be one that will relieve the condition if it happened to be local one. For that aspect of the question general causes which is left for the physician to decide treatment for that is also not mentioned so that the general treatment is on the general principle as the cause may be.

CAUSE. 6. Zaheer may be due to constant sitting on some hard object (such as riding) or the faeces might have been hard for a long time previous to its occurance.

TREATMENT. To relax and make it soft by Khairothi—which consists of Roghn-e-Babanuna and gogul—and enema of gingilly oil or Olive oil.

Sixth cause refers to constipation of people of sedentary habits where constipation suddenly changes into dysentery. Treatment as mentioned here is only meant to relieve that local abnormality and the general treatment if required is on general principles.

Adopted from Sherh-e-Asbab. Translated and annotated by Ahmed Husain L.I.M.

LETTERS TO THE EDITOR

A CASE OF ARDHITHAM.

Sir,

I was called on to attend on a Hindu Female aged about 30 years who had developed sudden rise of temperature three days after confinement. The condition of the patient when examined was as follows:

Auxillary Temperature: 102° F. Unconscious; pulse rapid and feeble. Vegenal discharge was not regular; palpation: N.A.D. Anscultation revealed tachycardia and basal congestion on both sides of the lungs with scattered rales and ronchi.

Since the patient was unconscious I resorted to intravenous administration of Solvseptasine 5 C.C. This I repeated every four hours, four times. The patient recovered consciousness with slight improvement in her general conditions. Then I put her on to Jeerakadyarishtam with equal quantity of Hamsodhaka thrice daily and Pattu Karpu 3 grs. with honey T.D.S. The temperature came down to normal on the third day. Now she could speak incoherently. Hypotonicity of the Right side of the facial muscles was perceptible. It was interesting to note that the patient exhibited disorientation of speech. She could describe the functions of the Comb or the Pen but could not name them.

I concluded that the patient had developed **ARDHITHAM** subsequent to parturition. I gave her the following treatment for 20 days.

i. Ksheerabala (7 times medicated) for Nasyam at 7 A.M.

ii. Ksheerabala (ordinary) for head.

iii. Lohasoweeram 2 grs. with Sahasrapaka Ksheerabala 6 minims.

iv. Dathri thaila 1 oz. at bed-time.

The above treatment was continued for twenty days. The patient was able to get over the disorder in speech and the hypotonicity of the facial muscles disappeared.

I am thankful to Dr. V. Narayanaswami, H.P.I.M. ror the invaluable suggestions offered in the treatment of the case.

K. R. Kristnamurti,
Thakotam.

Sir,

I request you to pulish the following few lines in the 'Letters to the Editor' column of the next issue of the Journal of Indian Medicine.

Last year I wrote to the Director of the Pasteur Institute. Coonoor for his expert opinion on my own case when I was bitten by my pet dog which was apparently free from rabies. In the course of his courteous reply he informed me that Anti-rabic Vaccine could be supplied to Registered Medical Practitioners of the allopathic system only. I passed on this information to the Principal of the School of Indian Medicine, who is also the President of the Central Board of Indian Medicine, thinking that, as President of the Board, he would take the matter to the Government and see that Anti-rabic Vaccine was supplied to L. I. Ms. also. To this date (more than a year has elapsed since then) I have received no reply from him. Probably it was too much for me to expect a reply from his Office. I wanted the L. I. M. association to know about it but I was not informed of the address of the secretary of the association. So the matter could not be pursued.

Though it is not at all necessary for me to proclaim that we are qualified and competent to use Anti-rabic Vaccine, it passes my comprehension as to why the Government should not have allowed the use of Anti-rabic Vaccine by L.I.Ms. while it was recognised their wisdom and ability to use such drugs as Morphine, Atropine. etc.

It looks strange enough. Stranger still is the fact when we consider that a mecidal practitioner, whose knowledge of Surgery and obstetrics had been recognised and who is supplied with the necessary instruments for carrying out such treatments, is denied Anti-rabic Vaccine. I am almost inclined to think that this anomalous position is not intentional and that the matter would be set right for the mere asking.

I request the L.I.M. association to take this matter to the notice of the Goverment and see that no such impediment is placed in the way of doing useful service to the public by the L.I.Ms. The difficulties of patients in the villages who have to walk miles together to go to the nearest town for taking Anti-rabic treatment, in spite of their having a rural dispensary in their own village manned by an L.I.M., cannot remain either unknown to or unnoticed by the Government. If any order has been passed recently lifting the above restriction, I shall like to be informed.

Mannargudi, }
20-12-47. }

Yours Faithfully,
(Sd).R. KRISHNASWAMI.

Future of L. I. Ms. in Post—War reconstruction Scheme.

There is much talk about the post-war reconstruction in the medical field. Recently there was a Government communique that the Government have decided to open thirty primary medical units in Five selected taluks for this year. Each medical unit will be staffed with a medical Officer. But these primary units would be in charge of western medicine. It is more than twenty years since the School of Indian Medicine was started. There are more than 200 L. I. Ms. in this Presidency, among which only nearly about 20 L. I. Ms. are emplyed in Government Service i. e. in the School of Indian Medicine (now College). About 400 L. I. Ms. are working in villages as Rural Medical Practitioners and in Regular L. F. dispensaries. Some L. I. Ms. are working in rural areas for more than 15 years as R. M. Ps. and yet there is no chance for them to improve either their prospects or status. Some of these L. I. Ms. are doing some social work also, in many of the villages and they have worked much towards rural reconstruction.

It is a pity that the present national Government has not yet come to the rescue of these L. I. Ms. working in rural areas by appointing them as medical Officers in the proposed primary medical units to be started by the Government. As these rural medical practitioners are in close touch with the villagers and as may move among them, I can even suggest that the Government can open one dispensary of Indian Medicine with 10 beds in their firka development Scheme of 27 firkas and give a change to these L. I. Ms. with a service of more than ten years in rural areas, by appointing them as medical Officers in the firka development Scheme. At the same time these Doctors would also be very helpful towards rural reconstruction.

I hope and trust the Honourable Minister of Public Health, would kindly consider the above suggestions and give a chance to the practitioners of Indian Medicine.

Kilkodungalur, 9-3-48. } *P. Ramaswamy*, Rural Medical Practitioner.

News and Notes :

Enquiry Committee of Indigenous Systems of Medicine, Govt. of India.

The following members of the Committee of Indigenous systems of medicine Government of India arrived in Madras on 25-3-'48 :

Col. Sir. R. N. Chopra (*Chairman*)
Dr. B. N. Gosh (*Carmichael Medical College-Calcutta*)
Mr. C. D. Sondhi (*Secretary*)

Local Members :— Dr. A. Lakshmipathi
Sri. Vaidyaratna Capt. G. Srinivasa Murty
,, Pandit M. Doraiswamy Iyengar
Dr. Nyamathulla
} Co-opted for Madras City.

On 26-3-'48 the Committee commenced its sittings at the College of Indian Medicine-Kilpuk and took evidence from the following people :—

Dr. B Tirumala Rao
,, M. V. Krishna Rao-*President, Andhra Branch of the Indian Medical Assn.*
,, T. S. Tirumurti
,, M. Parankusam-*Principal-College of Indian Medicine.*
,, Y. Kondal Rao-*Joint Secretary-L.I.M. Association.*
,, V. Narayanaswamy-*Member-Executive Committee-L.I.M. Association.*
,, A. Subramanyam-*Member, Central Board of Indian Medicine, Madras.*
Sri. K. Balasubramania Aiyar-*Secretary-Venkatarmana Ayurveda Patasala.*
Ayurvedacharya N. Madhava Menon.

On 27th they took evidence from the following people :—

1. Dr. Kutumbaiah-*Principal-Stanley Medical College*
2. Dr. P. S. Raghavan-Trichinopoly
} representing Indian Medical Association.
3. Dr. Subbareddy-*Professor of Physiology-Madras Medical College.*
4. A. M. J. Shirazi
5. Dr. E. V. Krishnaswamy Naicker
6. ,, C. Somasundram
} *Tamil Nad Siddha Vaidya Sangam.*
7. Ayurvedacharya V. B. Nataraja Sastri
8. Dr. T. V. Radhakrishna Sastri
} *Tamil Nad Ayurveda Mandal.*
9. Dr. K. Raghavan   10. Sri. G. A. Chinnu
11. Hakim Syed Mohideen Ahmed Sahib   12. Hakim Asharf Saheb
13. ,, Hafiz Mohammed Abdul Shakur
14. Shifaul Mulk-Haji Hakim Syed Magdoom Ashraff Sahib Bhahadur.

On 29th Col. R. N. Chopra and other committee members visited the College of Indian Medicine and Hospital.

While addressing the Students of the College of Indian Medicine, Col. Sir. R. N. Chapra declared that the College of Indian Medicine in Madras was one of the best institutions in India. He said there was difference of opinion as to whether Ayurvedic systems alone or the allopathic system along with Indian systems must be taught to Students. In his opinion, it was better to teach the best in each system and he felt sure that they would be able to evolve one system throughout India. A synthesis of all the Indian systems of Medicine was possible and necessary.

Col. Sir. R. N. Chopra and Mrs. Chopra and other members of the Committee were entertained at tea by the City L.I.M. Association.

India is proud of her temples!

A wonderful array of internationally famous temples of great architectural beauty and ancient craft.

In the field of medicines too, India has many gems to offer to suffering humanity.

LODHRA is one unique Indian specific for all Ladies' ills.

Lodhra

BEST UTERINE TONIC

KESARI KUTEERAM LTD. MADRAS

EASTERNS 361.

MODEL PHARMACY
MANUFACTURERES OF PATENT DRUGS.
BEZWADA

Every Mother knows — Her Child needs it

SISU-TONE

An excellent gripe and Tonic for the healthy growth of CHILDREN.

MODEL PHARMACY
★ BEZWADA ★

SISU TONE
SISU-TONE
MODEL PHA
BEZWADA

Other Specifics

BLOOD-TONE
Best Blood Regenerator
&
Nervine Tonic

MILCOBIN
Increases 'Breast Milk'
in lactating mothers.

COUGH-BEANS
Sovereign Remedy for
Cold, Cough & Bronchitis.

LUCONA
A Sure Specific for
Leucorrhoea

SUKRA SANJEEVI
A genuine remedy
for spermatorrhoea.

MENSOL
For Scanty and
Painful Menstruation.

AVAILABLE AT ALL CHEMISTS.

Sole Distributors for Madras and South :
Messrs. RAJA RAMCHANDER & CO.,
520, HIGH ROAD, TRIPLICANE, MADRAS.

When replying to the advertisers please mention that you have seen the advertisement in Journal of Indian Medicine.

AMUDHAKALASAM SIDDHA LITERARY RESEARCH CENTRE